Redemption Weekly

THE WEEKLY JOURNAL OF THE DAYS OF MOSHIACH

B"H | Erev Shabbat Kodesh, Parshat Chayei Sarah | 26 Cheshvan 5787 (November 6, 2026)

The Personal Mission to Kindle the Spark

Sadly, we have been reminded that even in the Land of Israel there are those who seek meaning and tradition. Each of us must be an emissary who lights up his surroundings, completes the Divine intention and brings the true and complete Redemption

The scenes from Tel Aviv at the close of this past Shabbat stirred a storm and pained every Jewish heart: children and adults celebrating a date on the calendar of the nations of the world, in costumes, activities and an atmosphere that showed a clear distance from Jewish tradition and unfortunately, a drift toward a foreign culture.

Yet precisely behind these scenes lies a point worth deeper thought: a tremendous thirst among Jews to belong to a tradition, to be part of an ancient story and to pass it on to the next generation.

A person needs roots. He wants to feel part of something greater than himself, to know where he comes from and where he belongs; he seeks a tradition that gives his life meaning, a bond with the generations before him and the sense of continuing a long chain.

Even when this is expressed by imitating foreign cultures, behind it one can discern the search for identity, belonging and meaning.

But instead of connecting to the source – the glorious Jewish tradition unbroken for thousands of years since the Giving of the Torah – people sometimes seek outside substitutes, settling for artificial, passing light instead of the source of true light. The thirst is there, the will is there; the challenge is to find the Jewish spark, and to uncover it and kindle it.



Emissaries from Around the World

The emissaries of the Rebbe King Moshiach Shlita gathered in front of 770 for a group photo

Finding a Connection

This is exactly why the Rebbe King Moshiach Shlita sends emissaries: Jews who gave up their personal comfort to go far off across the globe and devote their lives to one mission – that every Jew, wherever he is, will have an address where he can connect to Judaism, know the tradition of his forefathers and discover his eternal bond with Torah and mitzvot.



And yes, it works. Countless Jews worldwide have discovered their Judaism through the emissaries, drawn close to the light of Torah and mitzvot and themselves become part of the chain of generations. Chabad Houses have become beacons of light, enabling everyone to connect to his roots and to greet King Moshiach.

In the Land of Israel too, where seemingly Jews need no reminder of their identity, the emissaries' work is no less vital. The scenes from Tel Aviv remind us that even in the Land of Israel there are Jews thirsting for a deeper connection – for tradition, meaning and a bond with the Holy One, blessed be He. It is not enough that tradition surrounds us; it must be brought into the heart.

The Rebbe King Moshiach Shlita teaches that this mission is not reserved for those who left home to open a Chabad House at the ends of the earth. Every Jew is an emissary, responsible for influencing his surroundings – to light up his home, workplace and street, and to add Torah and mitzvot in the lives of those around him.

We Are All Emissaries

The International Convention of Emissaries, held this Shabbat at 770 – the House of Moshiach, is far more than a gathering of thousands of emissaries. It reminds us that one mission unites us all: to spread Judaism, to bring every Jew closer to his roots and to prepare the world to greet the Rebbe King Moshiach Shlita.

This mission belongs to each and every one of us. The Jewish spark is in everyone, and our task is to make it shine in its full strength, until the complete revelation of the Rebbe King Moshiach Shlita in the true and complete Redemption, immediately, now.



The Lubavitcher Rebbe
King Moshiach (Messiah) Shlita

Good News

The International Convention of Emissaries

Thousands of emissaries of the Rebbe King Moshiach Shlita are gathering this Shabbat for the International Convention of Emissaries, to discuss and plan activities to greet King Moshiach. The Convention includes a variety of workshops and events to strengthen the emissaries' work worldwide. Its highlight and official opening is the farbrengen (Chassidic gathering) of the Rebbe King Moshiach Shlita on Shabbat afternoon at 770 – the House of Moshiach.

Bringing the Redemption to Barclays Center

This past week, students from the Central Lubavitch Yeshiva at 770 – the House of Moshiach – went out to the Barclays Center, where concerts were held for the Jews of New York, to inspire them about the Redemption and Moshiach and to strengthen them in Judaism. They handed out hundreds of the iconic Moshiach cards and similar material to the participants, who received them warmly.

LONG LIVE THE LUBAVITCHER REBBE KING MOSHIACH FOREVER & EVER

The Uniqueness and Exclusivity of the Jewish People

A parsha's name expresses and encompasses its entire content. Yet how can this week's parsha, whose every event took place after the passing of Sarah our Mother, be called "Chayei Sarah" (the life of Sarah)?

Moreover, its events even express her passing more than anything: Abraham our Father buys the Cave of Machpelah for Sarah's burial; Isaac our Father marries Rebecca our Mother and is consoled after his mother's death; and at the end of the parsha Abraham again marries Hagar (Keturah), who bears him six more sons – the very opposite of the wish of Sarah, who demanded that Abraham drive her out of their home.

Between Abraham and Sarah

The explanation begins with the difference between the service of Abraham and that of Sarah:

Abraham our Father was the father not only of Isaac but also of Ishmael, and other nations besides Israel came from him, as the Holy One, blessed be He, promised: "Av hamon goyim netaticha" (a father of a multitude of nations have I made you). Sarah was connected only to Isaac and the Jewish people.

Hence their service differed too: Abraham spread faith to every passerby, dealing with all kinds of people, while Sarah exerted influence only toward holiness. She therefore asked Abraham to drive out Hagar and Ishmael, "Ki lo yirash ben ha'amah im bni im Yitzchak" (for the son of the maidservant shall not inherit with my son, with Isaac) – in her eyes, Ishmael could not receive spiritual bounty together with Isaac, with the Jewish people.



"When Abraham bought the cave for the burial of Sarah our Mother and the holy Patriarchs, he proved that the Cave of Machpelah belongs only to the Jews – and thus their superiority was revealed as well"

Specifically the Jewish People

This theme – revealing the superiority of Israel over the nations – is the true continuation of "Chayei Sarah," and it links all the events of the parsha.

Buying the Cave of Machpelah for Sarah's burial proved that Israel stands above the rest of mankind. Originally it was the burial place of Adam and Eve, from whom all mankind came, and at first glance Israel had no special claim to it.

But when Abraham bought it to bury Sarah our Mother and the holy Patriarchs, he proved that it belongs only to the Jews. Next, Abraham refuses to match Isaac with the daughter of Eliezer – a faithful servant, yet for all his virtues not reaching the level of Israel.

The parsha ends with another story stressing that Israel stands above even Abraham our Father's other descendants: after Sarah's passing Abraham marries Hagar, who bears him six more sons. Yet the verse says: "Vayiten Avraham et kol asher lo l'Yitzchak" (and Abraham gave all that he had to Isaac), for Israel is elevated even above them.

This is the link between the name "Chayei Sarah" and the parsha's content: these stories highlight the superiority of Israel over the nations, revealed through Sarah's deeds.

Knowing to Whom the Land Belongs

The lesson for our times: when the nations claim a share in the Land of Israel or in the Cave of Machpelah, we must explain to them in the proper way that Abraham our Father bequeathed all he had specifically to Isaac, so they have no share in the Land of Israel.

And when this is explained firmly, they too will understand that it is for their own good that the Cave of Machpelah, together with all of the Land of Israel in its borders, be in the hands of the Jewish people – until the true and complete Redemption.

(Based on the words of the Rebbe King Moshiach Shlita, Likkutei Sichos, vol. 15, p. 145 – translated)

Sparks of Redemption

"V'eileh toldot Yishmael" (חיי שרה כה, יב)

"Al pnei chol echav yishkon, v'hatam ketiv nafal; ela kol zman shehayah Avraham Avinu kayam yishkon, uchshemet Avraham nafal; ad shelo pashat yado b'Veit HaMikdash yishkon, keivan shepashat yado b'Veit HaMikdash nafal; ba'olam hazeh yishkon, aval le'atid lavo nafal" (Here "he shall dwell over all his brothers," there "he fell": while Abraham our Father lived, he dwelt; when Abraham died, he fell. Until he raised his hand against the Holy Temple, he dwelt; once he did, he fell. In this world he dwells; in the time to come he falls). *(Midrash Rabbah)*

"Hu yishlach mal'acho lefanecha" (חיי שרה כד, ז)

...Just as in the first shlichus [mission] Abraham (the sender) gave "all that he had", since this concerns fulfilling the shlichus in its completeness, so that all the details and matters be permeated with the general point of the union of מ"ה and ב"ן (combinations of the Holy Name expressing physicality and spirituality; the marriage of Isaac our Father and Rebecca our Mother) – so too in each and every shlichus of a Jew, "leshamesh et koni" (to serve my Maker – the purpose for which every Jew was created), he receives, as it were, "all that He has" from the Sender (the Holy One, blessed be He), up to the power of His very Essence and Being (which includes "all that He has"), in order to effect the union of soul and body of a Jew in this physical world. And in such a way that all the details, and the details of the details, in the service of the Jewish people become openly permeated with the one and only point and purpose: the revelation of our righteous Moshiach (the completion of shlichus, the union of מ"ה and ב"ן).

(From the words of the Rebbe King Moshiach Shlita, Shabbat Chayei Sarah 5752 – translated)

Royal Words

The Only Mission

We must come out with a resolution and an announcement to all shluchim [emissaries] that the work of shlichus [mission] now, and the same applies to every Jew, is to greet our righteous Moshiach. This means that all the details of the work of shlichus in spreading the Torah and Judaism and spreading the Wellsprings of the inner teachings of Torah outward must be permeated with this point; how it leads to greeting our righteous Moshiach.

(From the words of the Rebbe King Moshiach Shlita, Shabbat Chayei Sarah 5752 – edited, translated)

Shabbat Times

Local time	Jerusalem	New York	Montreal	London	Miami
Candle lighting	4:10 PM	4:27 PM	4:05 PM	3:56 PM	5:16 PM
Shabbat ends	5:23 PM	5:28 PM	5:20 PM	5:16 PM	6:12 PM

Haftarah: "V'hamelech David... yechi adoni hamelech David l'olam" (מלכים-א א, א-לא)

Shabbat Mevarchim Chodesh Kislev · Molad: Monday night, 10:27 PM and 3 chalakim

Rosh Chodesh: Tuesday and Wednesday

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Keeping a Chitas book and a charity box
Daily study of Chumash, Tehillim and Tanya · checking mezuzot and tefillin if not checked in the past 12 months



King Moshiach's directive that saved thousands:

Revealed Miracles



When turning to the Rebbe King Moshiach Shlita, for a blessing, advice and guidance through the Igros Kodesh

A Taste From the holy sichos of the Rebbe King Moshiach Shlita

The Main Mission: Greeting Moshiach

The most recent innovation in the work of shlichus [mission] is: to greet our righteous Moshiach in the true and complete Redemption. Indeed, this innovation is not merely another detail or general aspect in shlichus, rather the preparation for the coming of our righteous Moshiach is the most all encompassing and fundamental aspect of Judaism and includes all the other points and details of the work of shlichus.

As has already been said many times, that according to the declaration of our Sages "all the appointed times have passed," and according to my sainted father-in-law, the leader of our generation, teshuvah [repentance] has already been done, to the extent that all aspects of Divine service have already been completed (even "polishing the buttons"), and we therefore stand ready to greet our righteous Moshiach. Hence, the work of shlichus must be to prepare in reality to actually greet our righteous Moshiach.

...The shluchim [emissaries] have long ago began to fulfill the work of shlichus in spreading the Torah, Judaism and the Wellsprings of the inner teachings of Torah outward, and for a long time have passed the middle of it and according to the announcement of my sainted father-in-law mentioned above, now have even reached the completion of it. Nevertheless, the true and complete Redemption has not yet actually come. It must be said, then, that there must be something that remains to be done that will bring the Redemption into reality.

What is needed is the following: It is known that "in every generation there is an individual from the descendants of Judah is born who is qualified to be the Moshiach for Israel," "one who is worthy because of his righteousness to be the Redeemer, and when the time arrives, G-d will reveal himself to him and will send him, etc." And according to the announcement of my sainted father-in-law, the leader of our generation, the singular shliach of our generation, the singular Moshiach of our generation, that everything has already concluded, it's understood that there has begun to be fulfilled the "send now the one You will eventually send," the shlichus of my sainted father-in-law. And therefore it's obvious that the only thing that now remains in the work of shlichus is to greet our righteous Moshiach in actual reality, in order that he should be able to fulfill his shlichus in actuality and bring all the Jews out of exile!

...This then must be the practical lesson that results as we gather now at the opening and commencement of the "International Convention of Shluchim:" We must come out with a resolution and an announcement to all shluchim that the work of shlichus now, and the same applies to every Jew, is to greet our righteous Moshiach. This means that all the details of the work of shlichus in spreading the Torah and Judaism and spreading the Wellsprings of the inner teachings of Torah outward must be permeated with this point; how it leads to greeting our righteous Moshiach.

(From the words of the Rebbe King Moshiach Shlita, Shabbat Chayei Sarah 5752, International Convention of Emissaries – edited, translated)

Miracles Today

Go With Confidence

Even an unplanned meeting can uncover a wondrous story.

Rabbi Yoeli Mifaei relates: "Not long ago I met a man named Shlomo Berger, who shared a special memory from some 25 years ago, when he was about to build a Jewish home. His fascinating story, which began with a request for a blessing from the Rebbe King Moshiach Shlita, became one of the bright points of his life.

"I asked to hear more. He mentioned Rabbi Herzl Borochov, whom I know from my years in Rechovot, Israel. I took a picture with Shlomo, sent it to Rabbi Borochov and asked: 'Do you know the man in the picture?' At first he could not place him, but when I made a video call and he spoke with the man beside me, he exclaimed with excitement: 'Berger?' – and the miracle story came back to life."

Back then Shlomo, a traditional young man from Givat Shaul in Jerusalem who had lost his father, came with his mother to the Borochov family's Igros Kodesh (the Rebbe King Moshiach Shlita's collected letters) center in Rechovot, to ask the blessing of the Rebbe King Moshiach Shlita for a suitable match.

They discussed the answer he received from the Rebbe King Moshiach Shlita, on the importance of studying Chassidus and keeping Chitas – Chumash, Tehillim and Tanya – and on the spot arranged a Chitas book for him and the checking of his tefillin and mezuzot.

A few months later, toward the 12th of Tammuz, Shlomo returned – this time with a young woman suggested to him for marriage. The two asked to write to the Rebbe King Moshiach Shlita and find out whether the match had a blessing.

Rabbi Borochov was just leaving for a farbrengen in Netivot. Before setting out he surprised them: "Go find a hall, book it for 15 Menachem Av, and come back tomorrow."

The next day they returned. They had found a hall in Rechovot near the train station and checked that the date was free. But when Rabbi Borochov asked whether they had booked it, they said no. "Well then, write to the Rebbe King Moshiach Shlita," he told them.



Yoeli Mifaei (left) with Shlomo

> "The next day the two returned. They had already found a hall in Rechovot, near the train station, and checked that the requested date was free. But when Rabbi Borochov asked whether they had booked the hall, they said no"

They placed the letter in a volume of Igros Kodesh, and the answer dealt with the significance of the date 15 Menachem Av. The message was clear, yet they still worried: how would the families accept a wedding on such short notice? Rabbi Borochov reassured them: "When you do the will of G-d, it does no harm."

About a week later they came again, with an invitation to the wedding set for 15 Menachem Av. They placed it in another volume of Igros Kodesh – and again an answer opened with that very same date!

The families were surprised at first but soon rallied to help with everything needed. Rabbi Borochov took part in the wedding and blessed the couple, and the relatives, their curiosity aroused, asked to meet the "matchmaker" who had hastened it.

Some 25 years have passed. Shlomo and Iris built their home, were blessed with three sons and a daughter, and Shlomo is already a grandfather. Meeting Rabbi Yoeli Mifaei took him back to those special days when he decided to build his home.

One photograph revealed a personal soul connection kept through the years. ■

Daily Rambam Study | 26 Cheshvan – 2 Kislev

	Three chapters a day	One chapter a day
Friday	Hilchot Shecheinim, chs. 1–3	Issurei Bi'ah, ch. 18
Shabbat	chs. 4–6	ch. 19
Sunday	chs. 7–9	ch. 20
Monday	chs. 10–12	ch. 21
Tuesday	chs. 13–14; Hilchot Sheluchin V'Shutafin, ch. 1	ch. 22
Wednesday	chs. 2–4	Ma'achalot Assurot, ch. 1
Thursday	chs. 5–7	ch. 2



From the words of the Rebbe King Moshiach Shlita on the wholeness of the Holy Land

Acquiring With Firm Resolve

It made no difference at all how many soldiers Abraham our Father had and how many the sons of Heth had – for here the balance of power is not what is measured. Rather, Abraham our Father received the Cave of Machpelah in Hebron because he went with the firmness of "Va'anachnu b'Shem Hashem nazkir" (but we will call upon the name of G-d) – and at this the nations were impressed!

(From the words of the Rebbe King Moshiach Shlita, Shabbat Vayeitzei 5729 – unedited, translated)

Menachem Mendel Axelrod

Conquer the World, Bring Moshiach

The tradition that began 43 years ago as a regional event, and within a few years became a world convention, is repeating itself once again in a big way – and as always, bigger than the time before. We are speaking, of course, of the annual convention of the emissaries of the Rebbe King Moshiach Shlita from all over the world, held every year this week, in the days around the Shabbat before Rosh Chodesh Kislev.

From whatever angle one looks at it, although this event repeats itself every year, it is without doubt a formative and powerful occasion: thousands of emissaries make their way, each from his own city and country – many of them crossing the ocean, and some even the date line – heading for one unique place, the place from which they set out on the mission of their lives: the building at 770 in New York, the synagogue of the Rebbe King Moshiach Shlita, Chabad World Headquarters.

A Breakthrough

The emissary project was built personally by the Rebbe King Moshiach Shlita, from the very first days of his leadership. The first country to receive emissaries was Morocco, already at the beginning of 5710 (1950). Those who were there surely remember those moments. After all, it is not every day that Chassidic rabbis are sent to a distant country – a Muslim one, no less – with no time limit set for their stay. It was the most significant breakthrough, one destined to change the face of the Jewish people.

In the following years the Rebbe King Moshiach Shlita sent emissaries to Argentina, Italy, Australia and other countries, and so the network of emissaries around the world was built up. Interestingly, the emissary movement saw its most significant leap specifically in recent decades, when the number of emissaries around the world multiplied far beyond all proportion. Today Chabad Houses are spread across some 100 countries on 5 continents, and still, almost every week, another family sets out on its mission.



The emissaries at 770

> "Thousands of emissaries make their way, each from his own city and country, heading for one unique place – the place from which they set out on the mission of their lives – 770, Chabad World Headquarters"

In the Presence of the Sender

Throughout the year the emissaries are scattered around the world, some in remote places hours of travel – and sometimes a flight – away from the nearest Jewish community. The days of the annual convention are their opportunity to see their study partners: those who, a few years or many years ago, sat with them on the study bench and today are at the other end of the world. Between them reigns a special friendship, a kind of "brotherhood of fighters" that exists among those carrying out the same mission, even thousands of miles apart.

During the convention, discussions and workshops give the emissaries various tools to help them in their work. Teams of experts and experienced emissaries teach how to give a successful Torah class, how to build a mikvah, how to grow the community – and tips for fundraising. The most important thing of all for every emissary is, of course, simply being, in these days, in the presence of the one who sent him on his mission – the Rebbe King Moshiach Shlita. These few days give the emissaries the special strength of soul required of anyone who seeks to fulfill such a mission.

A New Mission

This year the emissaries mark 35 years since their mission was redefined. This refers to the foundational words the Rebbe King Moshiach Shlita spoke before the emissaries at the official opening of the convention, in which he declared and announced that the work of the emissaries had been completed. Now a new mission rests upon them: to greet Moshiach. Every emissary must explain to every Jew in his city about King Moshiach and the Redemption, and all their activities must be permeated with this.

At the close of the convention, the emissaries set out with the call "Yechi Adoneinu Moreinu VeRabbeinu Melech HaMoshiach L'olam Va'ed" (Long live our Master, our Teacher and our Rebbe, King Moshiach, forever and ever), with renewed vitality and energy to fulfill the mission and achieve its goal – to bring about, in actual fact, the full and perfect revelation of the Rebbe King Moshiach Shlita, immediately, now. ■

Counsel and Guidance

From the letters of the Rebbe King Moshiach Shlita

Trust in G-d – A Channel for His Blessings

From what I have been informed about your advancement in matters of Yiddishkeit [Judaism], it is surely unnecessary to emphasize to you the importance of Bitachon – complete trust in G-d, not just as an abstract belief, but in a way that truly permeates one's whole being. For, in addition to this being one of the very fundamentals of our faith and way of life, this is also a channel to receive G-d's blessings, especially for the success of the medical treatment, which has to be undertaken in the natural order, inasmuch as our holy Torah itself gives authority and power to doctors to heal and cure.

(Letters from the Rebbe, vol. 2, p. 107)

Jewish Education – The Parents' Responsibility

Thus the Torah sets the pattern for Jewish education. It teaches us that regardless of the odds, the future of the Jewish child, as of the Jewish people as a whole, is assured by Divine promise, provided the parents fulfil their responsibilities, even to the point of Mesiras Nefesh [self-sacrifice] if necessary. Not least, it teaches us that in matters of Torah and Kedushah [holiness], even "a small beginning flourishes exceedingly in the end."

(Fifth day of Parshat Vayeira 5731)

